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000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] [787] [754] [756] [844] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about equally male and female. The dukun also get their call in dreams. However, the ones who are midwives learn from mothers.

463 438 335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

873 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they came in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except of course, Chinese and Savu. They say that they

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754 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had familiars in dreams, but got no satisfactory reply. But now I can at least proceed with further queries regarding the bisa mari, having an actual case in mind. She can save a woman whose child dies inside her. She is a rather handsome old lady, well preserved, with piercing eyes. She looks clean (smells like disinfectant soap, as she just came from the hospital). I note that she, a doctor herself, went
[758] to the hospital. When I went to the hospital this morning, great crowds were waiting. They have all taken to it, but there is no hope of proper care, as there are so many patients and so few doctors.

438 There has been a small increase in the sale of merchandise in order to get cash to buy other items. It has not been a very great
[435] change. The produce sold includes coconut, coconut oil (a few bottles, self made, sell at fl. 0.50), vegetables, bananas, betel leaves, and areca nuts. All are very small items. Coconut seems to be the main thing. All of this is sold in the town of Ende, if at all.

With the money they obtain they buy oil,
[443] soap, salt, tobacco, and even a bit of meat and other food in the toko or warong. They also buy dry fish. The toko buys its supplies in Ende.

249 I asked about the cloth situation. This is
433 a poor case now as everyone is short and the distribution of cloth by the government has not been too effective. This is a remarkable case. For many years formerly the people here had discontinued planting cotton. Then, when the Japanese came, they started up again and have done so since. Each family plants a little. The yield is not so good, but it could be, the assistant says.